

By JOHN C. BUNDY.

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SPECIAL NOTICES.

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CHICAGO, ILL., Saturday, August 5, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

The Evolution of Truth and the Difficulties Attending It.

What is the truth? This is a question that is now and has been in the air of intelligent people in the past agitating the fertile minds of those who are designated as scientists, and who are supposed to be as much wiser than the ordinary, plodding mortal, as the Camanche Indian is superior to wisdom to the anthropologist. They are generally regarded with a greater respect for their learning and education, and some in their blind admiration, like the Zuni Indians, ascribe to them more than mortal power, and think they are allied to the gods. Among ancient scientists, Seneca, Ctesibius, Ptolemy, Aristotle, Gregory and others, have been the best known, and, simply the product of the few strongly conceived, and Xenophanes candidly asserted that the earth had no bottom, and Apollonius said that there are certain loadstones that only attract at night. Others, equally as learned, claimed that the earth was in the form of a sphere, and that the sun revolved around it. It is simply a stone wall—not a course made by God!

Whenever we examine the records of some of the ancient scientists, we are astonished at their consummate imbecility, and the crude conceptions and conclusions at which they arrived, and the manner in which they pursued the course of deductive reasoning. The distinguished scientist of olden times, the venerable Moses of bulrush fame, ascribed the origin of the human race to the earth to God, he accomplishing this magnificent feat in defiance of the laws of evolution as set forth by Huxley and Darwin, in little less than a week, and establishing at the time in London in point of numbers, as it contained a specimen of all the animals now in existence that ever existed in the past. Though a leading man of his age, he had no microscope, and no scientific knowledge whatever, yet he fabricated a history of creation as fabulous as the narrations of Baron Munchausen, and which have been accepted as gospel truth for hundreds of years. The ambitious divines, however, have tried to improve the system of Moses, by ignoring the literal text, and substituting therefor six

last period in time, it is expected to evolve through and lead humanity to a higher and grander plane of observation, but they do so very slowly if it be true that nearly all modern discourses are so slow. The speaker's remarks were celebrated, as not forth by Wendell Phillips, in a celebrated lecture on "The Lost Arts." He claims that in the ancient city of Pompeii which was inundated with ashes and lava in 79 A.D., there were found many things in which "there was ground glass, window glass, cut glass and colored glass of every variety," (he doesn't mention whiskey bottles) and that the "great" program on the part of the people, except if not the most skillful artisan in that important branch of industry at the present time. The mistake of scientists are more numerous probably than those of their people, and that their people, illustrating the difficulties with which they have to contend. As yet they have not fully established the correct distance of the sun, and are giving it at 93,000,000 miles, while others give it at 95,000. So long, however, as it transmits to

earth the usual quantum of heat, pure mortals will not complain to any great extent at the difference of opinion in reference to its exact distance from you, or cavil with the enthusiastic scientist who exclaims: "The sun controls the compass, marshals the northern winds, and directs the force-currents in the lower life. In our atmosphere its rays focus, create and radiate life, and in the growing plant, the burning earf, the flying bird, the gliding lightning, the blooming flower, the rushing engine, the roaring cataract and the patterning rain, we see only the varied manifestations of this one energizing force arising from the sun." The development of Christian science language would be derived from ascribing that which is peculiar to the sun to the ascribing that as the peculiar handiwork of an anthropomorphic God.

It is an unbelieved fact that scientists and distinguished inventors are not infallible, being simply searchers after truth; and often not so much, perhaps, to avertuate the condition of mankind, as to enrich themselves. Singer invented the sewing machine; had he placed it within the reach of every poor sewing girl toiling for a miserable pittance, he would have been a benefactor to the world instead of being an alms pauper in spirit. Life—a genuine mendicant—he would have ushered into the spiritual realm as one of the saviors of mankind, and at present he is spiritually wealthy. Singer was a cosmopolitan miser, a miser to that extent, we mean, in philanthropic resolves, for all that he ever entertained were lacked so securely in the safe of his own selfish nature, that they never ventured into the light to aid and bless mankind.

"What is truth?" has been, and will continue to be, the puzzling question. This is an age of impostors, frauds, charlatans, counterfeiters and mountebanks, who cast a perpetual shade of doubt over our food, art, science and religion. They are even found in pulpits and synagogues, who have turned the word of God; their countenances have a reverential aspect; their eyes a divine expression; their features glow with a radiance that makes them heavenly in appearance; their voices are musical and sweet, and so thrillingly intoned that they seem to come from the very bosom of the great truths of the gospel; their prayers are paragon of eloquence, beauty, pathos and love, and when uttered, angels are supposed to listen. Notwithstanding all this they are, many of them, reaching with their hands in the pockets of their pockets, and sooner or later are exposed as impostors from time to time, in our daily papers.

Sometimes frauds and errors are not easily recognized and overcome. The Cardiff Giant made its Chicago in 1868, and subsequently tarried at Cardiff, N. Y., was a masterpiece of workmanship; a perplexing puzzle to geologists and miners, and the most complete bogus fossilization of the age. The fossil remained a new extinct race of giants that was ever presented to the world for recognition and endorsement. It was the intention of Mr. Hull, the original inventor of the scheme, to represent a "man who had perished some time ago," but as he entertained no doubts of the genuineness of the fossil-man theory, it was decided to produce an image that might pass for an ancient statue." Edward Salie, a German, and a man by the name of Markham, an American, were willing as well as skillful instruments in the hands of the artist and gaseous Mr. Hull, to produce the fraud. The fraud was admittedly hoped would be accepted as a wonderful fossil. The pores of the skin were successfully imitated by bringing into requisition hammers faced with needles, giving the peculiar "goose skin" expression which deceived so many. After weeks of arduous work, the statue was finished. The work of the statue skin, the job was completed, and taking a circuitous route, after the lapse of considerable time, it found a peaceful and quiet burial place at Cardiff, N. Y., where it remained about one year before it was thought proper to disinter it. When unearthed into the light of day, the statue was the cause of excitement and interest throughout the country. Ralph Waldo Emerson, whose name stands enshrined in every American heart, and who has done so much to enrich, beautify, and perfect the literature of the present time, was so gazed upon the monstrous "fossil man" that he wrote a paper of great depth and "undeniably ancient!" Illustrations of "Concord" he could comprehend the meaning of an intricate abstract idea, but the carved image designed to represent a primeval giant, misled him. Eminent medical men and scientists swallowed the hoax with the same credulity as the young boys who ate the food. Dr. Huxton, of Syracuse, decided it to be a statue made some three hundred years ago by the Jesuit Fathers, and at once offered \$10,000 for it. A three-fourths interest was sold in the statue for \$20,000. Finally the fraud was disclosed, and the whole

In the evolution of truth the thoughtful investigator is constantly beset with great questions. He carefully and critically examines his food, he is sure that the important portion of it has been adulterated; if he analyzes his champagne, if he is foolish enough to use it, the chances are that he will obtain a detestable mixture of various poisonous ingredients; if he visits the various churches he will find the respective members worshipping one God, or a Trinity of Gods; and a subordinate devil with a long tail and eleven feet, against whom they are waging a desperate and bloody warfare. After he has visited the six hundred different sects, carefully studied the tenets and practices of each, he would be so confused that he could not do anything but denounce them all as partially, if not wholly, founded on a false basis. Then in his efforts to evolve the

that he directs his scrutinizing attention to Spiritualism, and though frequently imposed upon by wily, artful impostors, he there finds the truth demonstrable to all the senses. There is no doubt of it whatever. Through independent slave-writing, with the slave in hand, he has received a message from one unknown to the medium, and the messages from those he loves; has test after test given him. With the aid of the clairvoyant and trance mediums his soul becomes illuminated by the grandeur of a new philosophy and religion. He has found a solid and enduring superstructure; the portals of the spirit world are opened to him, and the light of celestial light and beauty greets his vision, and inspires him with noble thoughts and high resolves, and makes him in every respect a better man, for he fully realizes that in Spiritualism, truth, unmixed with error, can be evolved, and under its benign and elevating influence, his soul is attracted heavenward.

The Abolition of Public Dark Circles.

We trust that every reader will persevere with care the able and thoughtful paper by Mr. Farmer, reproducing on another page of this issue; and having read it, will reflect and act upon it, so far as practicable. The subject of the paper is one of the most important and fully discussed in the JOURNAL, several years ago. In response to a circular sent out by us to nearly all the best known and most experienced spiritualists in the country, Mr. Farmer's general verdict, with few exceptions, was in harmony with the views put forward by Mr. Farmer. While admitting that some of the phenomena were more readily produced by the aid of the senses, and that there were obstacles to some spirites in their efforts to demonstrate, yet the weight of the testimony after twenty-five years, more or less, of experience was, that all the phenomena were genuine, and that the medium was not on a false ground, for the public good and the best interests of Spiritualism, dark circles should be discouraged. The experience of Mr. Higninton, cited by Mr. Farmer, is similar to

That there are conditions which detract from the value of the evidence does not vitiate its truth, yet the moral atmosphere of such places, history demonstrates beyond successful denial, steadily deteriorates. The physical phenomena usually obtainable in dark circles would not, of themselves, justify the employment of a scientific investigator; they require to be supplemented by mental tests; and the genuineness of the former are often predicated upon the latter—a most dangerous and misleading practice. While there is a very general feeling in favor of abolishing dark circles the fact remains that their abolition will be so many and serious, yet not appalling nor unneighborly. The position of mediums—those giving dark circles—during this transitional period, especially of those who are dependent on their vocation for the necessities of life, is a sad one. Mr. Farmer truly says, "necessity is a trying sin."

Such was the case with Mr. Farmer since on that point. The greedy play with its desire for the curious, the mysterious or amusing, must be indulged not as for ask dark circles, and in this respect he has been very important and different from others, but firmness, purity and integrity were his own. He was sustained on their part with the cordial support and assistance of their experienced friends while in the end give them the victory over both the heedless demands of the public and the equally unthinking and irresponsible deities of the stage.

He was a man who saw some mortals prefer to do things in the easiest manner regardless of consequences.

We are glad to note and publicly record the encouraging fact that the morale of the medical profession is of late steadily improving; that those mediums who while themselves, pure and honest, are, in the past too often been misled by the false promises of the "medium profession," are waking up to the necessity of a code of ethics to which every public medium should be held amenable. The greater the self-respect, and stronger the individual character of mediums, the more powerful and constructive will be the effect of the phenomena which they produce. The more the mediums influence. The vicious theory that "evil or mischievous spirits" have more power than good ones is only held by those whose brains have become addled, or by those who put forward the plea to cover their nefarious practices. We are glad to see that those who desire to elevate their calling and to follow the noblest path of service, Mr. Farmer's address we pledge the faithful and continuous aid of the JOURNAL and its subscribers. We are safe in speaking for our subscribers for they are the most intelligent and best informed class in the rank of American mediums. We are glad to see that the JOURNAL is doing mediumism in every attempt to improve the status of their calling and condition.

Some naughty fellow, possibly a rival in business, started the story that Lydia E. Pinkham had fallen in business. The gossipy tale of this good woman is familiar to our readers as it is also to the readers of 7,999 other papers in the country, and we know that all would regret any disaster to the lady. Happily we are able to state on the authority of H. P. Hubbard, her advertising agent, as well as from accounts in the papers of her own city, that the story is a canard without a shadow of foundation. Mrs. Pinkham is an earnest, liberal minded woman who knows how to make money, and better still, how to use it to do the greatest good to the greatest number.

There will be a Spiritualist Camp Meeting at Queen City Park, Burlington, Vt., August 1st to September 11th, 1882.

The Leading Mediums of Chicago Speak in Language that is Plain.

[illegible]

To Whom It may Concern.

[illegible]

Therefore, as Spiritualists, heartily approve of the object sought by the RELIGIO-PHILOSOPHICAL JOURNAL in its steady, fearless and vigorous endeavor to elucidate truth and eliminate error; to raise the standard of the medical profession, and to place Spiritualism upon the firm foundation of a scientific basis. Although the methods of the JOURNAL are at times seemed severe to those not fully conversant with the facts, time and the current of events has, in every case so far as we know, shown the justice of its action.

CHICAGO.

Mrs. Sarah F. De Wolf, 22½ Walnut St.
Mrs. R. C. Simpson, 40 N. Sheldon St.
Mrs. E. A. Jones, 100 N. Thompson St.
Mrs. Maud E. Lind, 12 N. Throsp St.
Mrs. Ida Wilson-Porter, 660 W. Lake St.
Mrs. E. Silverton, 16 N. Sheldon St.
Mrs. J. B. Hild, 100 N. Thompson St.
Mrs. Julia H. Bishop, 16 N. Peoria St.
Mrs. S. E. Bromwell, 671 W. Lake St.
Mrs. Mattie E. Jones, 100 N. Thompson St.
Mrs. Clara A. Robinson, 2644 Indiana Ave.
Mrs. M. C. Friesner, 41 N. Sheldon St.
Mrs. J. Wilbur, 430 N. Randolph St.
Mrs. C. B. Rogers, 100 N. Thompson St.
Dr. W. H. Marmont, 33 Bishop Court.
Miss J. W. Hargnatt, 33 Bishop Court.
Mrs. J. David, 100 N. Thompson St.
Mrs. Sarah J. Perry, Prairie Ave.
Dr. E. S. Stevens, 36 34th St., New York City.
Mrs. R. W. 2386 Rock Prairie, Wis.
Mrs. F. French, Chicago.
Mrs. Clara M. Jones, San Francisco, Cal.
Mrs. E. F. Buylone, New York City.

- Healing, but at times other phases.
- Not a public medium.

"Imagined.

Mrs. Lincoln, widow of President Lincoln, died at Springfield, Ill., on the 10th, from paralysis. From the shock of her husband's violent death she never wholly recovered, and from constant grief her conduct has never been that of a perfectly sane woman. She thought that she had been deceived by her husband and imagined that she had communications with her husband and her dead sons, Willie and Theodore; but her trouble was evidently that of a "mind deranged," and nothing gave her any rational relief. Her conduct after the occasion of unsympathetic criticisms by those who did not speak altogether for her mental condition. Robert Lincoln, the present President of the U. S., is the only child who survives her; and his filial affection and tenderness did not fail in the last years of her life.

Mrs. Lincoln, it is true, sought consolation, and obtained it, too, in Spiritualism. She did not "imagine" that she had communica- tions with her husband and her deceased friends. She lived communally, but she did actually have direct communica- tions with some of the millions of others who are doing with their friends, and she derived great comfort herefrom. In the opinion of the *Index*, all re- ligious people believe that they can com- mune with the dead. The question is, what one might expect to find in the col- umns. Mrs. Lincoln was in many respects a remarkable woman, and though somewhat eccentric, she was very intelligent and keen in her perceptions. It is not to be in- vestigated the Spiritualism of Spiritualists. It is a safe assumption that but for the calming, hope- ful feeling which direct communion with her loved ones gave, she would indeed have lived or years a maniac and died in a madhouse.

Very reluctantly the editor of the *Liberal*, published at Lawrence, Kansas, announces that on account of continued poor health, he thinks it best to attempt only fortnightly issues until September next. He expects to adjourn a short time at the Arrington Medical Springs, then he proposes taking a short vacation in Colorado, hoping by these means to gain strength for more effective work during the fall and winter campaign.

Mr. and Mrs. J. H. Mott passed through this city last week on their way home to Memphis, Mo. Mr. Mott tells us he had a pleasant time.

An Easy Method of Getting to Heaven.

It was to be hoped that after Charles Stiles was shot, in the moment which elapsed ere his soul took its flight, he turned his eyes toward that Land Jesus whom he once intimately and lovingly knew, in penitence, again embraced the Saviour, and passed out to his eternity in this affection. This, at least, was the speaker's hope and belief.

The above an extract from a sermon delivered by Rev. John Williamson at the First Methodist Church of this city. After Charles Steddie had lived disastrously for many years, he was converted by the preaching of a young woman, and living in all respects a *fast* life even then if he had "turned his eyes toward that Lord Jesus whom he once intimately and sparingly knew," he would have been instantly transformed into an angel of light, and would have been "as the sun, and as the moon, and as the stars," and as the angels, while the murderers—probably his wife and children, as a human being—was safely confined in jail, and if she don't seek Jesus he will be eventually consigned to hell, there to suffer forever! To say the least that is an exceedingly expensive method presented by Mr. Williamson, where many of our converts, who are now, when they may be metamorphosed into an angel of transcendent beauty and loveliness, and be allowed free access to all the privileges and immunities of a heaven that is especially brilliant and lovely for the souls of our departed loved ones, are by this method of remarking and reconstructing the bones incarnate that live in all our large cities, they certainly have far better chances of securing a place in heaven than the infidel of sterling qualities and true manhood, who is not paying any particular attention to his soul.

If Rev. John Williamson will exercise a little common sense, he can readily see how exceedingly foolish his statement with reference to Stiles was, and what would be the pernicious effect on society generally if such a free and easy method of getting to heaven, was generally believed and adopted.

Alf. S. Hutchinson.

This name is familiar to the old readers of the *JOURNAL*, as that of the gentleman, who, in 1842, introduced us so faithfully and practically in our number, to the *Journal*, edited by Mrs. Stewart and her confederates at Venice Hall, Terra Haute. On the second page will be found an article from the *Terra Haute Gazette*, giving an account of his death, from our first acquaintance with Dr. Hutchins, and a full history of his life. We have had good facilities for studying his character, and found him always truthful, conscientious, deliberate in forming conclusions, trustworthy and exemplary. Every mountebank and credulous dupe hated him, and his enemies were few. He was no longer a man. His memory fills the hearts of all good people who knew him, and by their hands who only knew of him through his efforts to eliminate error and deception, and exhibit the genuine phenomena of Spiritualism, freed from all doubt. After his experience at Terra Haute, which would have disgusted us less determined, he continued his investigations of Spiritualism, and through the mediumship of Mrs. Simpson, Mrs. Lord and others, received indubitable evidence of life beyond the grave. He was brave and true, and his death, which was a moment doubt that his death was, as described substantially by the Coroner's jury, an accident and wholly unprepared for.

It is really a state of affairs when an unfortunate criminal making every effort to get out of being encouraged, is abandoned by the police. This was the case of McDougall, who was under arrest and who has served two terms of a year each in the penitentiary and has been in the Bridewell several times, told the court that he had been making every effort to do right in his life, but owing to his being sent to the penitentiary for offenses committed by some of his companions, the police had singled him out as a thief who must be watched, or that reason they were continually running him in on suspicion, and, failing to fix his crimes upon him, would have him sent to the penitentiary for offenses he had not committed. He said that if he had not obtained employment the police would go to his employers and have him discharged. Judge Moran, after hearing his story, told him that he would suspend sentence upon him, a thing he had never done before on a man who had been so long in the penitentiary. The judge said that he believed in persecution like that of which the prisoner complained were not uncommonly carried on by the better members of the police force, with the certain intention possibly, against criminals who desired to reform. He gave the prisoner some good advice, and said that he hoped that in the future he would be able to do right and that he would be able to avoid the difficulties that have so unfortunately beset him.

A Spiritualist Testifying.

At the preliminary examination of the mysterious Sisley murder case at Lancaster, Fla., the father of the murdered girl testified as follows:

"In my religious belief I am liberal. I am that is called a Spiritualist, and I don't care to know it. I have had evidence as plain as the sun and moon, that departed spirits are able to communicate with the living. I have had communication with this girl. I can tell you language she used when they were fired. She said, 'Oh, my God, has anyone been killed?' I said, 'No.' And also an impression of communication telling me that that (pointing to Sisley) is the man. The night of the charivari Sisley and wife were in the house. Between twelve and two o'clock, he enticed her out of the house down to where she was sitting. Then he got his left arm around her, and she said, 'What are you doing?' He was catching her by the neck of the dress, and with his right hand, and then finding there was still life, gave the fourth shot. Then he came back to the house. I saw his mother and the Hamiltons, three days to save my life."

The Neshaminy (Penn.) Camp Notes—Second Week.

(Specially prepared for *Religio-Philosophical Journal*.)
Sunday, July 22d, dawned clear and warm. The regular and special trains came loaded with passengers, and the grounds were soon teeming with well-dressed. Fully ten thousand persons were upon the grounds during the day. Many tents were pitched, and the woods, filled the hills, and others crowded the auditorium.

Mrs. Amelia L. Colby gave an address in the morning from the words, "I have died and am alive." It was an able, philosophical lecture, and was listened to with much interest. It never forgets a want that is not to be gratified; illustrating the law of evolution or decomposition or change, showing that amid all this change, life was eternal and that man did not die. At the close of her report, upon motion of Mr. Clayton, President of the First Spiritualistic Society of Philadelphia, a unanimous vote of thanks and appreciation was tendered Mrs. Colby for the fine lectures she has given on the grounds.

In the afternoon, Mr. W. J. Colville, of Boston, gave an address upon the "Immortal Life," unfolding the accepted spiritualistic philosophy of the endurance of memory, understanding, affection and will, which are immortal and which make man: tracing man in his unfoldment from birth through the various stages of growth into the attainment of spirit-life. Spiritualism he characterized as a revelation; of self first, then of God, and then of the universe. He was responsible for the profanity, immorality and crime that is attached to it. These were errors, and Spiritualism only like them reveals them, that they may be outgrown. It is the gospel of hope, of unlimited assistance, and of the power of the human mind to create, but by the spirit of truth, as truth reveals itself to them.

The exercises Mr. Colville answered questions and the auditorium was well filled. Very interesting was his answer to the question, "What is the origin of the human soul?" He declared that it was the beginning of a new era in the history of that alien country. She was coming from the East, and the conditions would be the result. His guides have no sympathy with the material, and Spiritualism only like them reveals them, that they may be outgrown. It is the gospel of hope, of unlimited assistance, and of the power of the human mind to create, but by the spirit of truth, as truth reveals itself to them.

Wednesday, July 26th, Mr. Colville spoke from the words, "I have died and am alive." It was a philosophical and beautiful thought upon the development of the human mind. Here are a few thoughts taken at random: "Do not seek to reform others so much as to reform yourself." "The human mind is the school, be the church."

"The question is not, 'Does the tale tip?' or 'Does the matter tip?' but 'Does the mind tip?' "Much injury has been done to body, mind and morals by the teachings of the spirits. Authoritative declarations, *ex cathedra* statements, have been made by the spirits, and they have been all other movements."

"Invile good spirits by good thoughts, by good words and good deeds, and you will not be troubled by evil ones." "Morality the desire and attempt to do the greatest amount of good to the greatest number."

Thursday, July 27th, Mr. Shepard-Lillie spoke from the words, "I have died and am alive." It was a philosophical and beautiful thought upon the development of the human mind. Here are a few thoughts taken at random: "Do not seek to reform others so much as to reform yourself." "The human mind is the school, be the church."

Friday, July 28th, Mr. Colville spoke from the words, "I have died and am alive." It was a philosophical and beautiful thought upon the development of the human mind. Here are a few thoughts taken at random: "Do not seek to reform others so much as to reform yourself." "The human mind is the school, be the church."

Large picnic parties from the week from Philadelphia and other places were present. Many of the excursionists attend the conferences and lectures. "That is pure gospel teaching," said a Memoire from Canada to your reporter, in regard to Mr. Colville's address on Wednesday.

Current Items.

The botanical literature of the Chinese is quite extensive and important, and dates back to 2,000 B. C.

There are 1,000 charitable institutions in London, with an aggregate income of less than \$2,000,000.

The Universal Convention of Maine passed resolutions urging active effort to stop the alarming increase of divorce.

The Minnesota State Convention, held at St. Paul, Minn., on July 22d-24th, was a success.

The 25th Annual Meeting of the Spiritualists' Convention, held at St. Paul, Minn., on July 22d-24th, was a success.

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FARADAY PAMPHLETS.

No. 1. The Science of the Human Mind. The Faraday Pamphlet.

No. 2. The Science of the Human Mind. The Faraday Pamphlet.

No. 3. The Science of the Human Mind. The Faraday Pamphlet.

No. 4. The Science of the Human Mind. The Faraday Pamphlet.

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No. 17. The Science of the Human Mind. The Faraday Pamphlet.

No. 18. The Science of the Human Mind. The Faraday Pamphlet.

By JOHN C. BUNDY.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, August 5, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

The Evolution of Truth and the Difficulties Attending It.

What is the truth? This is a question that is now and has been in the religious period in the past agitating the fertile minds of those who are designated as scientists, and who are supposed to be as much wiser than the ordinary, plodding mortal, as the Camanche Indian is superior to wisdom to the anthropologist. They are generally regarded with a greater respect for their learning, education, and some in their blind admiration, like the Zuni Indians, ascribe to them more than mortal power, and think they are allied to the gods. Among ancient scientists, Seneca, Ctesibius, Ptolemy, Aristotle, Gregory and others, have been the best known, and, simply the product of the free strongly conceived, and Xenophanes candidly asserted that the earth had no bottom, and Apollonius said that there are certain loadstones that only attract at night. Others, equally as learned, claimed that the earth was in the form of a sphere, and that the sun revolved around it. Simply a stone wall—not a course made by God!

Whenever we examine the records of some of the ancient scientists, we are astonished at their consummate imbecility, and the crude conceptions and conclusions at which they arrived, and the manner in which they pursued the course of deductive reasoning. The distinguished scientist of olden times, the venerable Moses of bulrush fame, ascribed the origin of the human race to the earth to God, he accomplishing the magnificent feat in defiance of the laws of evolution as set forth by Huxley and Darwin, in little less than a week, and establishing at the time in London in point of numbers, as it contained a specimen of all the animals now in existence or that ever existed in the past. Though a leading man of his age, he had no microscope, and no scientific knowledge whatever, yet he fabricated a history of creation as fabulous as the narrations of Baron Munchausen, and which have been accepted as gospel truth for hundreds of years. The ambitious divines, however, have tried to improve the system of Moses, by ignoring the literal text, and substituting therefor six

last period in time, it is expected to evolve through and lead humanity to a higher and grander plane of observation, but they do so very slowly if it be true that nearly all modern discourses are "in the air." The speaker remained seated, as not forth by Wendell Phillips. He celebrated lecture on "The Lost Arts." He claims that in the ancient city of Pompeii which was inundated with ashes and lava in 79 A.D., there were found many things in which "there was ground glass, window glass, cut glass and colored glass of every variety," (he doesn't mention whiskey bottles) and that the "great" program on the part of the people, except if not the most skillful artisan in that important branch of industry at the present time. The mistake of scientists are more numerous probably than those of their people, and that their people, illustrating the difficulties with which they have to contend. As yet they have not fully established the correct distance of the sun, and are giving it at 93,000,000 miles, while others give it at 95,000. So long, however, as it transmits to

earth the usual quantum of heat, pure mortals will not complain to any great extent at the difference of opinion in reference to its exact distance from you, or cavil with the enthusiastic scientist who exclaims: "The sun controls the compass, marshals the northern winds, and directs the force-currents in the lower life. In our atmosphere its rays focus, create and radiate life, and in the growing plant, the burning earf, the flying bird, the glaring lightning, the blooming flower, the rushing engine, the roaring cataract and the patterning rain, we see only the varied manifestations of this one energizing force arising from the sun." The development of Christian science language would be derived from ascribing that which is peculiar to the sun, to the ascribing that as the peculiar handiwork of an anthropomorphic God.

It is an unbelieved fact that scientists and distinguished inventors are not infallible, being simply searchers after truth; and often not so much, perhaps, to avertuate the condition of mankind, as to enrich themselves. Singer invented the sewing machine; had he placed it within the reach of every poor sewing girl toiling for a miserable pittance, he would have been a benefactor to the world instead of being an alms pauper in spirit. Life—a genuine mendicant—he would have ushered into the spiritual realm as one of the saviors of mankind, and at present he is spiritually wealthy. Singer was a cosmopolitan miser, a miser to that extent, we mean, in philanthropic resolves, for all that he ever entertained were lacked so securely in the safe of his own selfish nature, that they never ventured into the light to aid and bless mankind.

"What is truth?" Jesus asks, and will continue to be, the puzzling question. This is an age of impostors, frauds, charlatans, counterfeiters and mountebanks, who cast a perpetual shade of doubt over our food, art, science and religion. They are even found in pulpits and synagogues, who have turned the word of God; their countenances have a reverential aspect; their eyes a divine expression; their features glow with a radiance that makes them heavenly in appearance; their voices are musical and sweet, and so thrillingly intoned that they seem to come from the very bosom of the great truths of the gospel; their prayers are paragon of eloquence, beauty, pathos and love, and when uttered, angels are supposed to listen. Notwithstanding all this they are, many of them, reaching with their hands to the devil, and their truthfulness and sooner or later are exposed as impostors from time to time, in our daily papers.

Sometimes frauds and errors are not easily distinguished and overcome. The Cardiff Giant made its Chicago in 1868, and subsequently tarried at Cardiff, N. Y., was a masterpiece of workmanship; a perplexing puzzle to geologists, and, and the most completely bogus of all imitations. The fossil remained a now extinct race of giants that was ever presented to the world for recognition and endorsement. It was the intention of Mr. Hull, the original inventor of the scheme, to represent a "man who had perished some time ago," but as he entertained no doubts as to the genuineness of the fossil-man theory, it was decided to produce an image that might pass for an ancient statue." Edward Sallie, a German, and a man by the name of Markham, an American, were willing as well as skillful instruments in the hands of the artist and gaseous Mr. Hull, to produce the fraud. The fossil was admittedly hoped would be accepted as a wonderful fossil. The pores of the skin were successfully imitated by bringing into requisition hammers faced with needles, giving the peculiar "goose skin" expression which deceived so many. After weeks of arduous work, the statue was ready to be finished. At the same time, the job was completed, and taking a circuitous route, after the lapse of considerable time, it found a peaceful and quiet burial place at Cardiff, N. Y., where it remained about one year before it was thought proper to disinter it. When unearthed into the light, it attracted the attention of the people of excitement and interest, throughout the country. Ralph Waldo Emerson, whose name stands enshrined in every American heart, and who has done so much to enrich, beautify, and perfect the literature of the present time, was so gazed upon the monstrous "fossil man" that he wrote a paper on the "depth and indefinitely ancient!" Illustrations of "Concord" he could comprehend the meaning of an intricate abstract idea, but the carved image designed to represent a primeval giant, misled him. Eminent medical men and scientists swallowed the hoax with the same credulity as the young boys who ate the food. Dr. Huxton, of Syracuse, decided it to be a statue made some three hundred years ago by the Jesuit Fathers, and at once offered \$10,000 for it. A three-fourths interest was sold in the statue for \$20,000. Finally the fraud was disclosed, and the whole

In the evolution of truth the thoughtful investigator is constantly beset with great temptations to be careless and critical. He examines his food, he examines the atmosphere of the room in which he has been adulterated; if he analyzes his champagne, if he is foolish enough to use it, the chances are that he will obtain a detestable mixture of various poisonous ingredients; if he visits the various churches he will find the respective members worshipping one God, or a Trinity of Gods; and a subordinate devil with a long tail and eleven feet, against whom they are waging a desperate and unending warfare. After he has visited the six hundred different sects, carefully studied the tenets and practices of each, he would be so confused that he could do nothing but denounce them all as partially, if not wholly, founded on a false base. Then in his efforts to evolve the

that he directs his scrutinizing attention to Spiritualism, and though frequently imposed upon by wily, artful impostors, he there finds the truth demonstrable to all the senses. There is no doubt of it whatever. Through independent slave-writing, with the slave in possession of those faculties, a message from one unknown to the medium, and the recipient, reaches from the loved to the test after test given him. With the aid of the clairvoyant and trance medium his soul becomes illuminated by the grandeur of a new philosophy and religion. He has found a solid and enduring superstructure; the portals of the spirit world are opened; the gates of celestial light and beauty greet his vision, and inspires him with noble thoughts and high resolves, and makes him in every respect a better man, for he fully realizes that in Spiritualism, truth, unmixed with error, can be evolved, and under its benign and elevating influence, his soul is attracted heavenward.

The Abolition of Public Dark Circles.

We trust that every reader will persevere with care the able and thoughtful paper by Mr. Farmer, reproducing on another page of this issue; and having read it, will reflect and act upon it, so far as practicable. The subject of the paper is one of the most important and fully discussed in the JOURNAL, several years ago. In response to a circular sent out by us to nearly all the best known and most experienced spiritualists in the country, the following general verdict, with few exceptions, was in harmony with the views put forward by Mr. Farmer. While admitting that some of the phenomena were more readily produced by the aid of the senses, and that there were obstacles to some spirites in their efforts to demonstrate, yet the weight of the testimony after twenty-five years, more or less, of experience was, that all the phenomena were produced by the aid of the senses, and that the grounds, for the public good and the best interests of Spiritualism, dark circles should be discouraged. The experience of Mr. Higninton, cited by Mr. Farmer, is similar to

That there are conditions, which detract from the value of such evidence, does not vitiate its truth, yet the moral atmosphere of such places, history demonstrates beyond successful denial, steadily deteriorates. The physical phenomena usually obtainable in dark circles would not, of themselves, be sufficient to convince the most skeptical investigator; they require to be supplemented by mental tests; and the genuineness of the former are often precluded upon the latter—a most dangerous and misleading practice. While there is a very general feeling in favor of abolishing dark circles the fact remains that the conditions are so many and serious, yet not appalling nor unremountable. The position of mediums whose giving dark circles—during this transition period, especially of those who are dependent on their vocation for the necessities of life will, as Mr. Farmer truly says, "necessitate that they should be careful not to succumb." But Mr. Farmer says on that point, "The greedy party with its desire for the curious, the mysterious or amusing, must be educated not to ask for dark circles, and in this the mediums have an important and difficult task to perform." It is the responsibility upon their part with the moral support and assistance of their experienced friends will in the end give them the victory over both the heedless demands of the public and the equally unthinking and unreasonable demands of some spirits, who like some mortals, are not able to see the wisest manner of dealing with the conditions of transience.

We are glad to note and publicly record the encouraging fact that the morale of the medical profession is of late steadily improving; that those mediums who while themselves, pure and honest, have in the past too often been the victims of the attacks of those disgracing the profession, are now being treated with the same code of ethics to which every public medium should be held amenable. The greater the self-respect, and stronger the individual character of mediums, the more powerful and constraining will be the effect of the phenomena which they produce, and the more personal influences. The vicious theory that the "clever, unscrupulous spiritist" have more power than good ones is only held by those whose brains have become addled, or by those who put forward the plea to cover their nefarious practices. To all mediums who desire to elevate their standing and to do good, we earnestly advise them to send their names to the Hon. Mr. Farmer's address we pledge the faithful and continuous aid of the JOURNAL and its subscribers. We are safe in speaking for our subscribers for they are the most intelligent and best informed class in the rank of Americans. We will cheerfully and patriotically aid mediums in every attempt to improve the status of their calling and condition.

Some naughty fellow, possibly a rival in business, started the story that Lydia E. Pinkham had fallen in business. The gossamer tale of this good woman is familiar to our readers as it is also to the readers of 7,999 other papers in the country, and we know that all would regret any disaster to the lady. Happily we are able to state on the authority of H. P. Hubbard, her advertising agent, as well as from accounts in the papers of her own city, that the story is a canard without a shadow of foundation. Mrs. Pinkham is an earnest, liberal minded woman who knows how to make money, and better still, how to use it to do the greatest good to the greatest number.

There will be a Spiritualist Camp Meeting at Queen City Park, Burlington, Vt., August 1st to September 11th, 1882.

The Leading Mediums of Chicago Speak in Language that is Plain.

[illegible]

To Whom It may Concern,

The unassigned hazard by personal investigation satisfied ourselves of the continuity of life beyond the grave and the ability of spirits to return under certain conditions, to demonstrate that they still live, feel and think, and that such a belief is a necessary intercommunion between the two worlds. In a subject too sacred to be trifled with for any purpose whatever. We feel that a subject of such momentous import ought to be treated with care and unselfish devotion to the truth. We have been asked for evidence, facts demand extraordinary proof, that to obtain this proof every precaution which human foresight can suggest should be exercised, and on no pretext or excuse should we be permitted to shut our eyes. We feel that our responsibility is so blindly accept what is doubtful of it. We have been asked for evidence of spirit phenomena we hold that all tests, messages, lectures and utterances of every kind must severally stand, each upon its own merits and be judged by the internal evidence it presents both as to its origin and its truth. We have been asked for evidence of spirits phenomena, we maintain the necessity of judging of their origin, character and value by the exercise of our physical senses and by the application of the laws of physics so far as known. While we do not deny the possibility of any, by which these physical manifestations are produced, we do not desire to dictate how they shall be done, we do assert that it is our right to demand that they shall be so presented as to enable us to determine beyond question and with reasonable accuracy, that they are not effected in whole or in part by an operator still in the flesh.

Therefore, we, as Spiritualists, heartily approve of the object sought by the RELIGIO-PHILOSOPHICAL JOURNAL in its steady, fearless and vigorous endeavor to elucidate truth and eliminate error; to raise the standard of the medical profession, and to place Spiritualism upon the firm foundation of a scientific basis. Although the methods of the JOURNAL are at times seemed severe to those not fully conversant with the facts, time and the current of events has, in every case so far as we know, shown the justice of its action.

CHICAGO.

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Leary Slide, 228 W. 34th St., New York City.
Dr. E. W. Stevens, Rock Prairie, Wis.
Dr. F. French, Chicago.
Mrs. Clara May, 101½ Franklin St., San Francisco, Cal.
Mrs. E. F. Buja, New York City.

* Not a public medium.

"Imagined.

Mrs. Lincoln, widow of President Lincoln, died at Springfield, Ill., on the 10th, from paralysis. From the shock of her husband's violent death she never wholly recovered, and from that time her conduct has never been that of a perfectly sane person. At one time she was so deranged in her mind that she imagined that she had communications with her husband and her dead sons, Willie and Thaddeus; but her trouble was evidently that of a "mind diseased," and nothing gave her permanent relief. Her conduct was often the occasion of unpopularity to her family, and she was obliged to leave her home for her mental condition. Robert Lincoln, the present Secretary of War, is the only child who survives her; and his filial affection and tenderness did not fail in the last years of her

Mrs. Lincoln. It is true, sought consolation and obtained it, too, in Spiritualism. She did not "imagine" that she had communications with her husband and her deceased friends, while and thereafter, but that she actually did. And communications of this kind are not so uncommon, or others are doing so, as her friends, and she derived great comfort herefrom. In the opinion of the *Index*, all are deluded who believe that they can converse with the so-called dead, hence the above remarks. Mrs. Lincoln was in many respects a remarkable woman, and though somewhat eccentric, she was very intuitive and keen in intellect, and hence led to investigate the claims of Spiritualism. It is a reasonable thing to believe that she had direct communication feeling which direct communion with her loved ones gave, she would indeed have lived or years a maniac and died in a madhouse.

Very reluctantly the editor of the *Liberal*, published at Lawrence, Kansas, announces that on account of continued poor health, he thinks it best to attempt only fortnightly issues until September next. He expects to enjoy a short time at the Arrington Medical Springs, then he proposes taking a short vacation in Colorado, hoping by these means to gain strength for more effective work during the fall and winter campaign.

Mr. and Mrs. J. H. Mott passed through this city last week on their way home to Memphis, Mo. Mr. Mott tells us he had a pleasant time.

An Easy Method of Getting to Heaven.

It was to be hoped that after Charles Miller was shot, in the moment which elapsed ere his soul took its flight, he turned his eyes toward that Last Jesus whom he once intimately and lovingly knew, in penitence, tears embraced the Saviour, and passed out to his eternity in this affection. This, at least, was the speaker's hope and belief.

The above, an extract from a sermon delivered by Rev. John Williamson at the First Methodist Church of this city. After Charles Stilles had lived disrespectfully for many years, and after his wife, who, like him, had been a woman, and was living in a state of impenitent sin, when then he had "turned his eyes toward that Lord Jesus whom he once intimately and lovingly knew," he would have been instantly transformed into an angel of light, and, "glorifying around the throne, while the saints and angels of heaven were as a human being—safely confined in jail, and if she don't seek Jesus she will be eventually consigned to hell, there to suffer forever!" To say the least that is an exceedingly expeditious method presented by Mr. Williamson for the conversion of a bad man. From any form may be metamorphosed into an angel of transcendent beauty and loveliness, and be allowed free access to all the privileges and immunities of a heaven that is made especially brilliant and lovely for the angels. It is a method that may be a method of remarking and reconstruction, the methods incarnate that live in all our large cities, they certainly have far better chances of securing a place in heaven than the infidel of sterling qualities and true manhood, who is not without paying any particular attention to Jesus.

If Rev. John Williamson will exercise a little common sense, he can readily see how exceedingly foolish his statement with reference to Stiles was, and what would be the pernicious effect on society generally if such a free and easy method of getting to heaven, was generally believed and adopted.

Alf. S. Hutchinson.

This name is familiar to the old readers of the *JOURNAL*, as that of the gentleman, who, in 1842, introduced us so faithfully and practically in our number, to the *Journal*, edited by Mrs. Stewart and her confederates at Venice Hall, Terre Haute. On the second page will be found an article from the *Terre Haute Gazette*, giving an account of his death, from our first acquaintance with Dr. Huchins, and a full history of his life. We have had good facilities for studying his character, and found him always truthful, conscientious, deliberate in forming conclusions, trustworthy and exemplary. Every mountebank and credulous dupe hated him, and his enemies were few and far between. His memory will live in the hearts of all good people who knew him, and by their hands who only knew of him through his efforts to eliminate error and deception, and to exhibit the genuine phenomena of Spiritualism, free from all doubt. After his experience at Terre Haute, which would have disgusted on less determined, he continued his investigations of Spiritualism, and through the mediumship of Mrs. Simpson, Mrs. Lord and others, received indubitable evidence of life beyond the grave. He was brave and courageous, and was not a man of a moment doubt that his death was, as described substantially by the Coroner's jury, an accident and wholly unprepared for.

It is really a sad state of affairs when an unfortunate criminal making every effort to reform, instead of being encouraged, is rebuffed and persecuted. A man by the name of McDonald, who was under sentence in the penitentiary and has been in the Bridewell several times, told the court that he had been making earnest efforts to do right in Chicago, but, having once been sent to the penitentiary, he was rebuffed. At the same time of his companions, the police had singled him out as a thief who must be watched, and for that reason they were continually running him in on suspicion, and, failing to fix his crimes upon him, would have him sent to the penitentiary. He was rebuffed. He obtained employment but the police would not employ him, and he was discharged. Judge Moran, after hearing his story, told him that he would suspend sentence upon him, a thing he had never done before on a man who had been in the penitentiary. The Judge said he had had persecutions like that of which the prisoner complained were not uncommonly carried on by certain members of the police force, with the best intention possibly, against criminals who desired to reform. He gave the prisoner some good advice, and told him that he would try to do his best to avoid the difficulties that have so unfortunately beset him.

A Spiritualist Testifying.

At the preliminary examination of the mysterious Sisley murder case at Lancaster, Fla., the father of the murdered girl testified as follows:

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[illegible][illegible]

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WHAT IS THE BIBLE?
An Attempt to Answer the Question, in the Light of the Best
Conscience, and in the Most Reverent and Catholic Spirit.
BY J. T. NEWBOLD, JR.

Aristotle and some other ancient writers, reading of the story of the Flood, were so impressed by the magnitude of the world's first calamity that they came to believe that the earth was once covered by water, and that the land was the last refuge of the survivors. This theory, however, is based on a false assumption, and is entirely untenable. It is a kind of "theory of water" which is the subject of this book.

Prof. H. L. FARMAN.
For full, scholarly and exacting, for the latest and most complete, information on this subject, see the book.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL.
—BY R. H. FARMAN.

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CHRISTIANITY AND MATERIALISM.
—BY R. H. FARMAN.

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This volume contains twelve short chapters, and treats of the following subjects: The origin of the human mind; the mind in the South; The Nature of Love; The Instincts of the Negro; The Negro's Education; The Negro's Religion; The Negro's Art; The Negro's Science; The Negro's Literature; The Negro's Music; The Negro's Drama; The Negro's History; The Negro's Future.

[illegible]

and weight to that already described, were found. The teeth, unlike the tusks and bones, were in a remarkably good state of preservation. The exploration was continued until

The entire body was laid bare. Beneath the bones was found a bed of sand, upon which the animal had evidently lain down to die. The bones of the body, though greatly decomposed, were plainly distinguishable, and the position of the animal was ascertained. It was lying with its head to the north-east, and its legs stretched out at length at right angles to its body, and its head inclined towards its chest.

J. M. Potter, of Lansing, Mich., has issued a circular in which he says:

"It is now thought best to transfer the lots in the prospective village of Nemoka at the time of holding the semi-annual meeting, on the Lansing fair grounds, August 25th to Sept. 4th. The day for the final transfers will be August 29th. It is hoped that all lot purchasers will be in attendance at that time. Those who do not intend to come should forward their money to the bank, Central Michigan National, care of Cashier, Lansing, Mich., and if for any reason they do not intend to respond, should notify us at once. It was the intention to hold the semi-annual meeting on the Nemoka grounds, but the dis-

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their actions until about three weeks ago, when two of them presented me with a letter from their mother, dated nine years ago. I thought it must be wrong and went to the store where I had bought the medicine. I found the **DR. C. McLANE'S VERMIFUGE** between four of my children, their ages being: Emma, 6 years; John, 5 years; all the rest all under 5 years of age. Now comes the result: Allen and John have been cured of their worms, and so have Emma and Johnny about sixty worms. The result was to gratify me, and to show the wonderful effect of your Vermifuge about Ulm, and now have the worm C. exhibitions in any state.

Yours truly, JOHN PIPER.

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ENGLISH PUBLICATION OFFICE—10 New Bridge Street, London, E.C., where all European communications should be sent, addressed to John A. Farmer; to whom orders should be made payable at Lloyds Bank.

FOUR ESSAYS CONCERNING SPIRITISM

WHAT IS SPIRIT? WHAT IS MAN?
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lack of coherency of expression and their paucity of ideas. Oftentimes, however, when the subtle and tangible ideas are embodied therein, they are found to be signally demonstrative of the lack of knowledge of the brain from which they issue, being antagonistic alike to the inductions of established science, the deductions of rational philosophy, and the dictates of enlightened common-sense. Mr. Adams' "Message" are however of a different character, and are

Another and still more remarkable work, as regards its contents, has taken its place in spiritual literature, in which, so far as internal evidences concerned, greater proof is

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fore with laws and principles of nature of which we as yet know little or no comprehension. Every new discovery of truth with new laws expounds of as yet unknown nature, and thus the growth of science is incessant, when understood. These flows of light upon many of the problems now before us, indicate the growth of science and philosophy.

Science is the knowledge of natural revelation has never given any new scientific truth to the world; but this Book dispenses the same, and thus it is the first time that it contains various statements of laws and facts in nature, unknown to the scientific world as yet. It is the first time that the world has since been discovered to be true, either in the past or future. It is the first time in research, spiritual revelation has, in this instance, outstripped or forestalled scientific research, and thus it is the first time of which I will mention in illustration. When Mr. King's first volume was published, it was the first time that the world had seen a new era of light surrounding the moon and the sun, and thus it was the first time that the world had seen a new era of solar eclipse, but not a new era of solar or terrestrial phenomenon. Some astronomers have been so far from understanding the nature of the sun, that they have been in the place of the sun. The idea that it was due to matter surrounding the sun, but entirely

It took not unknown to the scientific world. It was not till the eclipse of 1960—over three decades after the first publication of the volume, and five years after it was written in manuscript—that evidence was obtained that the corona was not a part of the solar atmosphere, but that it was a separate entity of its own origin in the earth's atmosphere, and that held by other scientists, that it was simply a lunar phenomenon. Evidence was at that time obtained that the corona was a phenomenon to originate in the solar envelope—that the corona was no part of the sun's atmosphere, but was due to condensed matter in the solar atmosphere, and that it was a separate entity. Even then, its solar origin was strongly opposed by eminent astronomers, and it was not until 1963, when the first satisfactory evidence of its lunar nature was received during the eclipse of 1960 and 1963, did the astronomical world accept the truth of the matter. The evidence was so strong, that though the corona had been demonstrated to be a solar phenomenon, no one opposed the conclusion that it was a lunar phenomenon. It is now known to have no connection with the corona.

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